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The Hellish and hor- rible Councell, practised and vsed by the Iesuites, (in their priuate *Consultations*) when they would haue a man to murther a K I N G.

According to those damnable instruc-
tions, giuen (by them) to that bloody villaine
FRANCIS RAVILLIACKE, who murdered
HENRY the fourth, the late
French King.

Sent to the Queene Regent, in answere of
that impudent Pamphlet, published by PETER
COTTON Iesuite, in defence of the Iesuites,
and their doctrine; which also is
hereunto annexed.

Translated out of French.

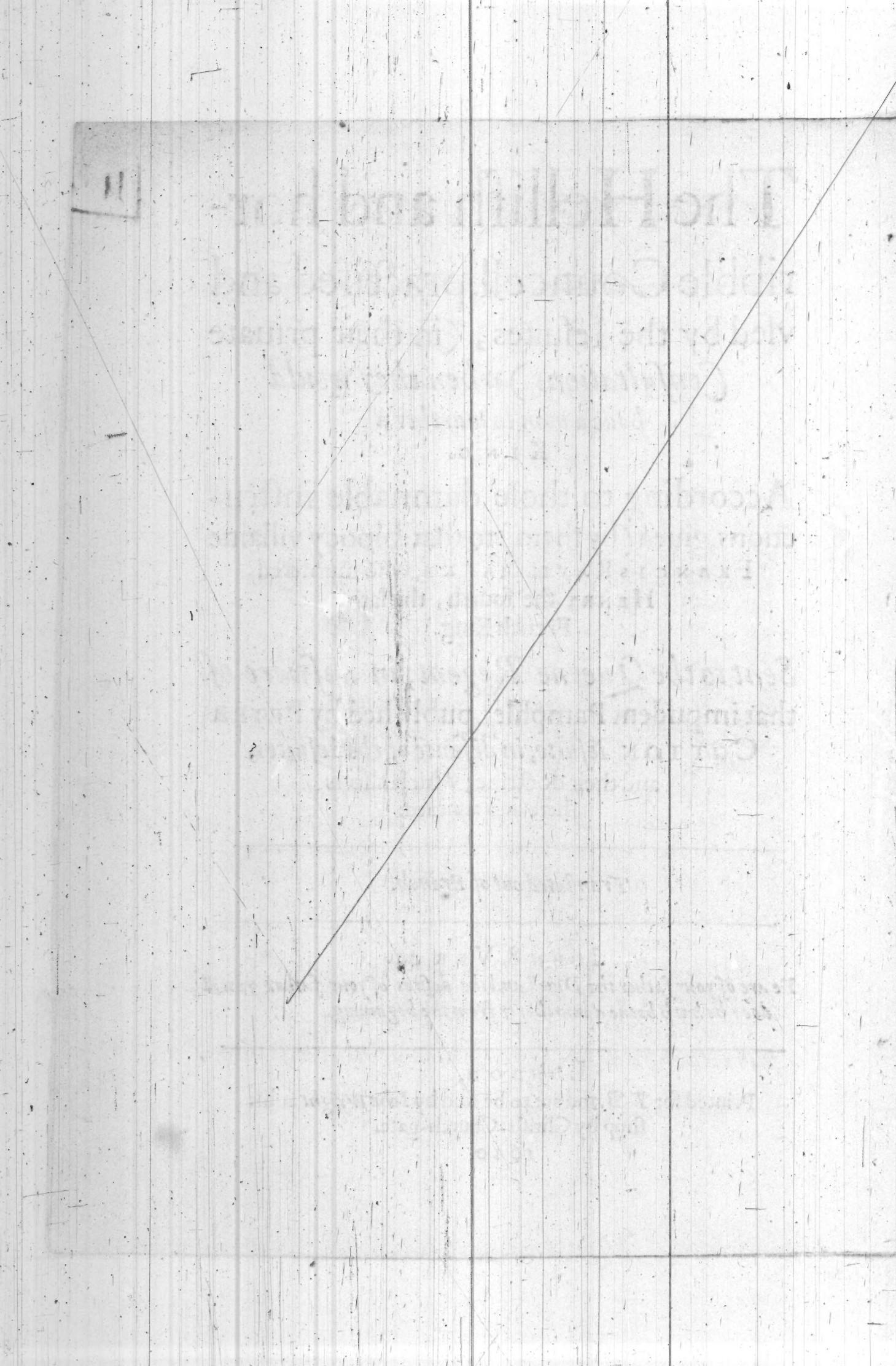
JOHN 8. V E R 44.

Ye are of your father the Devil, and the desires of your father ye will
doe: he hath beene a murtherer from the beginning.

L O N D O N,

Printed for T B. and are to be sold by John Wright at his
Shop by Christs-Church-gate.

1610.



TO THE QVEENE,
MOTHER OF OVR
KING, AND REGENT OF
FRANCE.

MADAME,

THE combate of spirits is so zealous, as there is not any kind of error, how cleare and evident so ever it be, but it shall finde a defender, rather then any way to yeeld or giue place to truth: because opinion, in such mindes as pride will never permit, to humble them selues under the victorious arme of the strongest wrangler, beares them out (with no meane courage) in all apparent and impudent shame. The Iesuites doe hereof giue sufficient testimony, whose doctrine, both iustifying and defending the killing of Princes, they dare yet put on such shamelesse vizardes; as, to perswade your Highnesse, that they are no such men, neither deserve any such taxation.

Upon this our late lamentable disaster in France, by such a bloody, fatall, and parricide hand, as hath bereft

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vs of the most remarkable King, that euer this flourishing Kingdome enjoyed; the Iesuites, to excuse their hellish harts, and palpable bloudy intentions (hauing beene so highly faououred from you, as to haue the buriall of the Kinges hart, at the College of La Flesche) haue published a little pamphlet, called; A dedicatorie Letter, of the doctrine of the Fathers Iesuites, conformable to the decrees in the Councell of Constance; directing it also to your Maiesty, that you might remaine fully assured, of their harmeleſſe innocency and honest inclination.

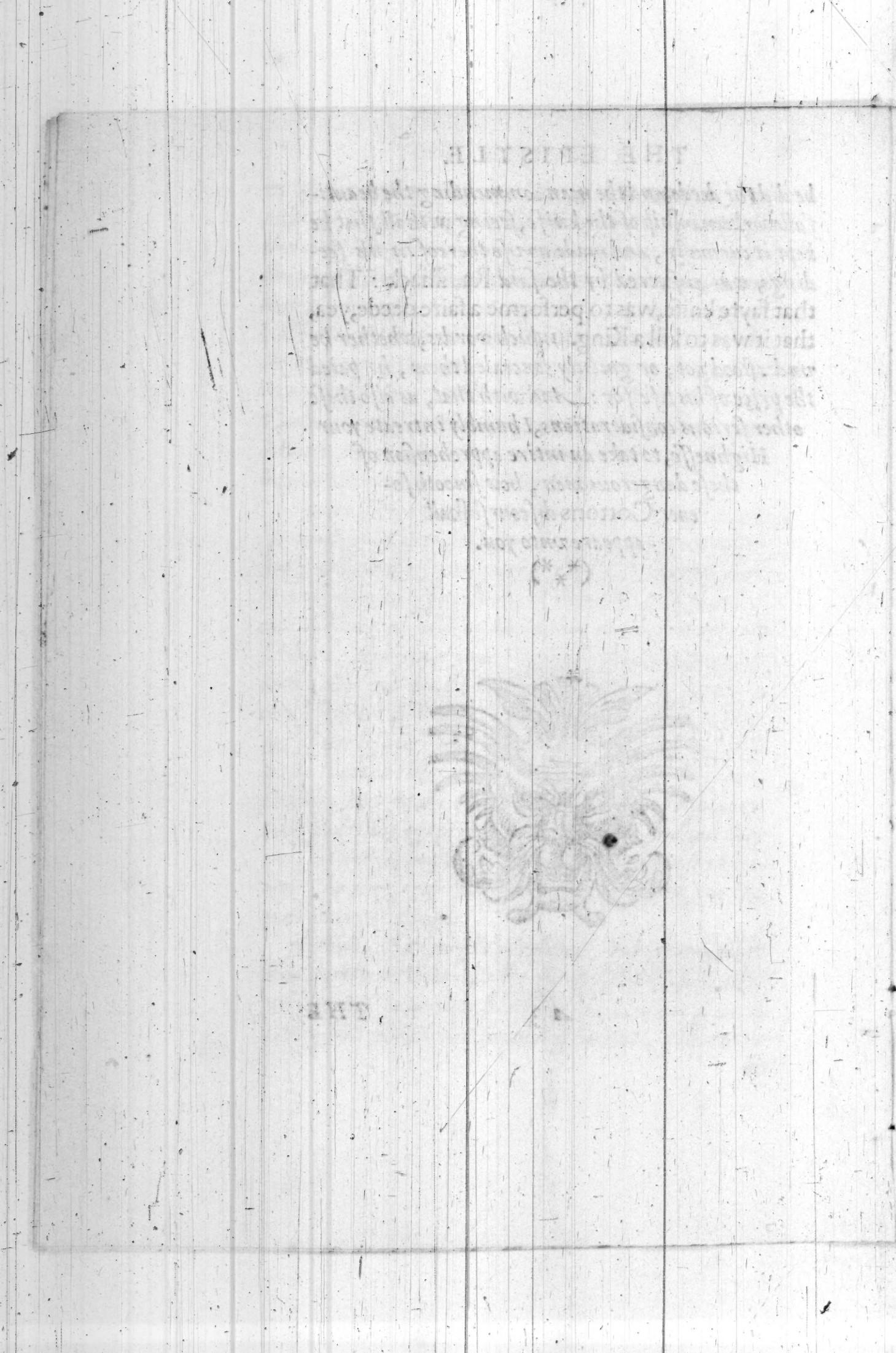
But, as it becommeth any true harted French-man, (so much as in him lyeth) to discouer truth from falsehood, and verity from lying; I haue sent unto your sacred view, the same booke of Peter Cottons, without altering or adding thereunto any the very least sillible. And when your Highnesse shall haue read it ouer, that you would be pleased, to reade likewise a much shorter discourse following, to giue you a true tast of the Iesuites doctrine, and whereby you may discerne them in their kinde. So may you rest fully perswaded, how neare their hollow harts and equiuocating soules doe agree together, and how studious they are, in imploying their paines and vittermost endeauerour, to nurse vp such villaines as must become the murderers of Kinges.

Withall, if it might please you, but to remember him, to whom (that monster of men) Rauilliack, that robde you of your richest iewell, and vs of our dearest Lord; had shewne the fatall instrument, wherewithal he

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he did the deede, and the man commanding the beauti-
full workmanship of the knife, seeing withall, that he
kept it curiously, and made no use thereof in his fee-
ding; was answered by the said Ratilliack: That
that fayte knife, was to performe a faire deede, yea,
that it was to kill a King. Which wordes, whether he
understood not, or guiltily concealed them, he paied
the price of his life for: And with that, as also these
other serious considerations, I humbly intreate your
Highnesse, to take an intire apprehension of
these dangerous men, how smooth so-
ever Cottons discourse shall
appeare unto you.
(***)







THE SECRET AND hidden Mysterie, which the Iesu- ites do vse, when they resolute to haue a King murthered.



Hen they would haue a man to
vndertake the resolution of
murthering his King , this is
their order : After such a wicked
peſon ſhall be entred into their
Meditation , or Chairber ap-
pointed for ſuch prayers ; then this infernall of-
ſpring doe giue their attendance , and lay before
him a knife foulde vp in a Skarffe, and closed in a
little Casket of Iuorie , couered with an *Agnus*
Dei, written round about with many ſweete and
perfumed Characters . And taking the knife forth
of the ſaid Casket , they bedew it with diuers
ſprincklings of holy water , and fastening to the
haft or handle thereof, ſundry little beads of Cor-
rall, to the number of fiue or ſixe, bleſſed and hal-
lowed with their holy-water ; they do giue ther-
by to vnderſtand, that he giuing ſo many ſtabbes
or

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or wounds with that knife, shal (by that act) release
as many soules out of the fire of Purgatory.

Then, deliuering it into the hand of the murde-
rer; they vtter these words: Goe thou forth like
Iephiah; the sword of *Sampson*; the sword wherby
Dauid did cut off the head of *Goliah*; the sword of
Gedeon; the sword wherewith *Indith* did cut off
the head of *Holofernes*; and the same wherewith
Saint *Peter* did smite off the eare of *Malchus*, and
the sword of Pope *Iulius* the second, whereby he
brake the power of Princes, and (with great effu-
sion of bloud) got out of their handes the Cities
of *Setusa*, *Imola*, *Fayenza*, *Furlie*, *Bologna*, and
many other Citties: Goe thou forth (I say) be ver-
tuous, and God will strengthen thine arme.

After this, the hellish company doe all fall
downe vpon their knees, and the most renouned
among them, or he that is the cheefe Priest, makes
the coniuration, saying these words that follow:
come Cherubins, come Seraphins, Thrones and
Dominations; come most blessed Angels, Angels
of charity; come and fill this holy vessell of glorie
and eternity, & carry him forthwith to the crown
of the Virgin *Mary*, of Patriarkes and of Martyrs:
for he is no more one of ours, but he is yours.

And thou, O great and powerfull God, that
hast reuealed vnto him, in his prayer and Medita-
tion that he must (of necessity) be the murtherer
of a Tyrant and Heretique, to giue his crowne to
a Catholique King, and he being (by vs) made apt
and

for killing a King.

and disposed vnto this murder: do thou fortifie his senses, and make bolde his courage, to the end, that he may accomplish thy will. Arme him with a compleat Armour of thy prouidence, to escape from them that would apprehend him. Giue him winges, that the foule hands of the barbarous may not touch his sanctified members. Spred the beams of thy ioyes vpon his soule, to the end that thereby his body may bee so encouraged, that cheerfully he may dispose himselfe to this fight, without any feare.

This coniuration being thus ended, they bring him before an Altar, and there they shew him a goodly picture, wherein the Angels doe beare the body of *James Clement* the Iacobine Frier, who murthered *H E N R Y* the third, King of France, and present it before the Throne of God, saying: O Lord, behold thy scholler; see the defender and accomplisher of thy iustice, and all the Saints arise out of their roomes, to giue him place.

When all these things are thus done and finisched, then is there no more but foure Iesuites, that may be allowed to speake vnto him, and when they draw neere vnto him, they tell him, that it appeares that there is some Diety dwelling in him, and they are so affraide of the splendor shining in him, as falling down, and kissing his hands and feete, they holde him no more for a mortall man, but stand by him, as halfe vnworthy of the

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great

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great glory and happiness, whereunto he hath
already attained, and breathing forth many sighs,
they say vnto him. I would to God, that he had e-
lected and called me into your estate and conditi-
on: for then should I be certainly assured, to
go really and presently into Paradice,
without cuer comming
into Purgatory.

FINIS.





A Declaratorie Letter , to the Queene , Mother of the King , *Regent in France.*

MADAME,

GOD ordained in the old Testa-
ment , that no man should seethe
he Kidde in the Milke of her
Damme or Mother ; to instruct
thereby , according to the exposi-
tion of Philo the Jew , that he
shold not be charged with new af-
flictio , who in other cases is oppre-
sed . According to this rule dictated of the same na-
ture , these men of our Society shold hope , that , by this
lamentable accident . which hath shaken with dread-
fulness the two Poles of Christendome ; they might
(at least) haue a free breathing , to sigh after their in-
comparable losse : a losse which to them is as much
in particular , as it is to all in generall and common .
But they pay the same price , as happens to them who
meeting vnder the ruines of a crazed building , where
one stony staines not for another , doe couer and ouer-
whelme them altogether vpon whom they fall : we
being with hart and body busied , for translation of
that precious pavone and remarkable gage , which it

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pleased your Majestie to haue consigned into our handes, by them of my Lord the Prince de Conty, and whereunte the principall Lordes of France rendered their latest honours: when there were some, slenderly affected to Catholique Religion, and to them that are of our profession; to discredit vs, and make benefit of our absence; who sowed abroade such brutes, so farre off from true resenblance and probability, as a man would never haue imagined, that such calamities could enter, (especially in railing) into the opinion of any reasonable soule.

This came by the occasion of a very badde booke, the doctrine wherof hath beene (by good right) condemned, by the Court of Parliament: some maintaining, that the doctrine contained in that booke, was common to al the Jesuites: Others, that it was in such sorte particular to the Authour, as that many of the selfe same company had written to the contrary, and altogether had condemned it, in the body of the Prouinciall congregation, some few yeares since. A difference, which the least passionate might determine, concluding, that disallowance should be the reason, and that it must be attended, what we shoule say thereof.

Wherupon, I hauing beene named in particular, this is the cause, Madame, that instantly made mee set hand to pen, to represent unto you, (as to her that is equally affected to the true Religion, the most interessed in the good of this State, and the very safest Sanctuarie that innocence can haue) that which the Doctors of our company haue written vpon th's subiect. Knowing, that the greatnessse of affaires wil not easily permit you, to looke into this case your selfe, nor the little loue which those detractor's doe beare vs, make any true report unto you.

After

to the Queene Regent.

After all this, I wil declare with the selfe same brevity, what is the common sense, and what is the opinion of our Societie, dispersed through the world concerning the matter whereof question is made. They all presupposing one verity, which cannot bee called into controuersie, no, not even by the hatesfull and eniuious of this flourishing Crowne : To wit, that the subiect which was debated in the Councell of Constance, and which (since then) hath beeene declared more amply by our Catholique Doctors, concerning the expulsion of Tyrants : doth not any way touch the happy renowne and most honourable memory, of him whose death we deepeley deplore, his life hauing beeene so farre from the detection of tyranny ; as it hath beeene, and soz ever shall bee to all the Monarchs in the world : the model of Piety, Justice, Clemency, Valour, Debonaritie, and Fatherly affection towardes all his Subjects.

In the first place, the most Illustrious Cardinall Tolet presents himselfe to our eyes, a personage of rare knowledge, a Spaniard by Nation, and a Frenchman in affection. In the first Booke of his Summe, the sixt Chapter, there he teacheth in expresse termes that it is not lawfule to attempt on the life of a Prince although he doe abuse his power. And addeth, that to maintaine the contrary, is an heretical doctrine, condemned in the Councell of Constance.

The most Illustrious and most learned Bellarmine, answering to the selfe same obiection, in the third Chapter of his Apologeticall answeare to the booke of the King of great Brittaine speakeith thus. I haue never read, nor heard it said, that eternall life should bee promised, to them that attempt on the life of Kings. But contrariwise I haue read, that the Article which saith: Euery Tyrant may and ought lawfule

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ly bee slaine : was long since condemned in the first Session of the Councell of Constance. Very true it is, that John Wicklisfe an English-man , hee whom the Protestants doe praise so much , and of whose commendations they haue made a Placarde in the fronsipice of their Histories, teacheth : That he is no longer a Lord, either Ecclesiasticall or Civill , after the one or other is fallen into any deadly sinne. An error which the said Councell condemned in the eight Session.

Gregory of Valencia,a man of eminent knowledge, as publique testimony maketh prooofe , which is delivered of him in Italie , Spaine, and Germany ; he writing on the second part of Saint Thomas, Question 64 and conforming himselfe to the Doctrine of other Schoole Diuines,determineth:that it is no way permitted to attempt vpon the life of a Prince, although he should abuse his authority.

Alphonsus Salmeron, in the thirteenth Tome of his workes, expounding the thirteenth Chapter of the Epistle to the Romans , instructeth the very same , he calleth the Councell of Constance , and declareth the fact of Aod on Eglon King of the Moabites, by the expresse and manifest commandement of God, of whom no man ought to be Judge, in his particular case.

Martin del Rio, who is in like manner famous in al kinde of good writings , in his Commentaries vpon Hercules Furens in Seneca , number 920. saith : That the sentence of the Poet is perilous, and alleageth to the contrary, the decree of the Councell of Constance, which cannot be too often inculcated, reiterated, and declared to the people in this matter.

Sebastian Heissius, in his Apologeticall declaration of Aphorismes , attributed to the Jesuites doctrine, sheweth by the very wordes of Mariana, that he speake out

Or Ehud.

to the Queene Regent.

out of his owne head, and that he himselfe, perceiuing that he had exceeded the limits of the common doctrine, did acknowledge, that he was subiect to error, and he shoulde be submitted to the censure of whomsoever would accept it, immediatly after, his opinion was brought, and the common censure of all the Djinnes of our company, that he counterpointed that of the said Mariana.

Martin Becanus, in his Answere to the ninth Aphorisme, sendeth the Reader to the Councell of Constance, shewing, that a lawfull Prince cannot loose his superiority, although he shoulde become a Tyzant.

Iaques Gretserus, Reader in Diuinitie at Ingolstad, in his Booke intituled vespertilio hæreticopolicus, answering to some obiections that had beeне made vnto him concerning the opinion of Mariana; saith with Heissius: That hee ought to holde with the common consent, leauing the particular iudgement of Mariana, and that hee himselfe had submitted to that of others.

Leonard Lessius Reader in Diuinitie at Louaine, in his second booke De iusticia & iure, the ninth Chapter, and fourth doubt; giueth his consent likewise to the common sentence, That it is not lawfull to enterprize on the person of a Prince, although hee shoulde abuse his power; grounding his saying on the aduertisement of the Prince of the Apostles, Seruants, be yee subiect to your Masters, and not onely to the good and modest, but also to the sharpe and troublesome, and then hee alleadgeith the aboue named Decree of the Councell.

Nicholas Serier, writing on the third Chapter of the booke of Judges, in the first question, declareth, that the Act of Aod, neither can, or ought to serue for soe iudging or example to detestable Assassinate,

Parri-

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Parricides, and murtherers of their Kings.

John Azor, in the second part of his morall Institutions, the first booke, fist Chapter, and tenth Question, shewes himselfe a much greater enemie of the audacious and sacrilegious attentates, of such as shal enterprise vpon the lives of Princes, Instructing, that it is not lawfull, to attempt on the lives of them that doe vnjustly possesse themselues of ane State, Grounding his saying principally vpon this; that no man ought to be condemned, before he be heard, and without knowledge of the cause, in which case, any one particular is no competent Judge.

As for Lewes Richeome, his Apologies doe make peremptory profe of the vnreconcilable hatred, which he beares to the doctrine of such, as dogmatise against the authority of Kings. And that in such maner, as the Lord Pasquier himselfe, a criticke censurer of his workes, after he hath reported his words in the third booke and fist Chapter, bee commendeth him, and saith, that he cannot chuse but loue him, adding these words, I cannot chuse but honor thee, beholding thee, to portraite the Idea of obedience, which the Subject oweth to his King. A praise which bee might give to many other of the same Societie, who, after they had examined this matter with Saint Thomas and the whole Schoole, concluded all conformably to the Sorbonne, and to that which hath beene determined in the Councell of Constance.

Such then being the sense, and such the sentences of these Doctors, very graue and signall men of our company, what prejudice can the particular opinion of Mariana bring to the reputation of a whole Order: which Order being (according to her Institution) extremely zealous, for the manutention of those holy ordinances of the Church, and respecting the power and

to the Queene Regent.

and authority of Kings, who, for their temporall estate, doe depend onely vpon God: haue (of long time) disallowid the legeritie of a drie penne, and namely in the Provinciall congregation of Fraunce, helde in this Citie of Paris the yeere 1606. Where more ouer, the reverend Father Claudio Aquanina, Generall of our Company, was required, that such as had written to the prejudice of the Crowne of Fraunce, might be reprooued, and their Bookes suppressed, whiche the saide Reverend Father (afterward) did very seriously and exactly: being very sore, that by ouer sight or negligence in his absence, and without sight of the worke; any one should presume vpon his admittance. The words which he vseth in his answere, are these.
“ We haue approued the iudgment and care of your congregation, and haue bene greatly greeued, that no man will looke after the impressions of such Bookes: which Bookes neverthelesse, we haue suddainly commaunded to be corrected, and shall haue most exact care henceforwarde, that such things shall not happen any more.”

So that very hardly now is to be found one onely Copy of Mariana, except it be by the pernicious liberality, of the inheritours of Wechell, who are knowne to be of the pretended reformed Religion: and haue caused the said Booke to be imprinted at their owne proper charges, not so much excited (as is easie to be presumed) by desire to the publique seruice, as particularly to hurt our Company. Some are of the mind, that they haue added thereto somewhat of their own: Others say, that those Bookes of the first impression were much worse, a controuersie seruing to no purpose: for albeit it were so, and that no man had lent any charity, to this ill-handled penne: yet is there no reason why it shoulde rather incommodate the body

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of our Societie; then the writings of John Petit, and others, the Universities and Ordres whereof they were Schollers, Watchelers, Maisters, and Doctors.

But forasmuch, Madame, as I made promise in the beginning, to exposite clearely and distinctly what our opinion and credence is, touching the matter proposed, I come now to the point, which shall make vp the last part of this declaration.

1. All the Jesuites in generall and particular, will signe, yea, euен with their proper blood; that they do not hold, either in this matter, or any other whatsoever, any other faith, doctrine, or opinion, then that of the whole universall Church.

2. In the second place, that among all the kindes of government, and publicke administration, Monarchie only is the best.

3. That such is the spirituall gouernement of the Church, as it came to the Vicar of Jesus Christ the successor of Saint Peter, and such the temporall of the State and Kingdome of Fraunce, as it holdeth in the person of the King, her soueraigne Lord and Maister.

4. That Kings are, as Homer calls them, the chil-
dren, and darlings of God, or rather his soules image,
as Meander saith.

5. That they are anointed, and thereby surnamed Christes of the Lord, to the end, saith Simon Archbishop of Thessalonica, that each one may understand, that they are inviolable, and ought to be re-
spected, as things holy and sacred.

6. That it is a damnable heresie (euен as Saint Ireneus noted it fourteene hundred yeres agoe) to be-
lieue, that Kings are giuen to men by chaunce or hap,
considering that all power commeth of God. And be-
cause

to the Queene Regent.

cause, saith Saint Isidore of Damietta, in the most ancient paintings, wee behold a hand comming out of heauen, that sets a Crowne vpon their head.

7. That whosoever resisteth Kings, or rebelleth against them, begetteth his owne damnation acco^rd Rom.13.2. dinge to the doctrine of the Apostle.

8. That obedience is due vnto them, not because they are vertuous, wise, potent, or endued with other commendable qualities: but because they are Kings, established by God.

9. That our Kings in Fraunce, are the eldest in the Church, endowed with rare and signall priuileges, aboue the common condition of other Kings in the world.

10. That it is not lawfull to denie them obedience, much lesse then to revolt or turne against them: although they were vicious, hard to endure, and forward, according as the same Apostle speakest.

1.Pet.2.11.

11. That in such case, We ought to pray for them, as the Prophet willed it to be done, for the prosperity of Nabuchodonzer, and Balthazar his sonne. And that afflictions, losse of goods, persecutions, and other discommodities, are to be endured patiently: without rebelling (for any of these) against superiours, because such things are most acceptable to God, and conformable to the praise, which (in the like case) S. Paule gave to the Hebrewes, and to the ordinance which he had published in the Church, saying, Let e- Heb.10.34. very soule be subiect to the superiour powers.

12. And therefore, that not only it is unlawfull to attempt vpon their persons; but also, that it is an execrable paricide, a prodigious offence, and a detestable sacrilege.

13. That the Decree in the Councell of Constance in the fifteenth Session, ought to bee received of all

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men, and also to be maintained inviolably.

14. That the declaration of Sorbonne, in the yéere
1415, and that of June this present yéere, is good, holy
and wholesome.

15. That every one is to be aduertised, to take
hēde of divers Booke, which goe against the Edicts,
the reading whereof is not only in this matter great-
ly dangerous: but much more to be feared, that their
Authors being (to our extreame grēf) themselues de-
uided from the Catholique Church, doe hold (as no-
thing) the Councell of Constance, all Catholique cen-
sures, and the Doctors before mentioned: but that
which is to be deplored, they doe fortifie themselues
the stronger in their opinions, by their opposition,
and seeme to render themselues so much the more re-
commendable vnto their admirers.

I would note downe the places, specifie the passa-
ges, and alledge the very words: were it not, that it
is much better, they shoulde remaine buried in the
bottomlesse depth of obliuion: and fitteth more con-
ueniently, to make knowne, that innocencie hath bet-
ter armes, then this recrimination.

And for this reason also, I could wholly haue ab-
stained from this aduertisement, had it not beeene my
desire to shew, that the body of our company, can no
more bee infected by the opinion of one man, then
those of the pretended reformed Religion, doe finde
themselues any way interessed, by the erroneous doc-
trine of some of their owne ranke: whom they reicct,
disallowe, and condemne, as willing to liue (with vs)
vnder the lawes of the Kingdome, and with the obe-
dience and voluntarie submission, which wee render
to the Scepter of our Kings. And I am perswaded,
that if they had the penne in hand, as I haue, they
would say with vs, and thunder out a curse (euen

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in common voyce) against such infamous Authors.

Which being maturely and wisely considered, as well by the Court of Parliament, as by the sacred College of Sorbonne: they haue made no mention at all in their Arrest and Decree, of the doctrine of the Jesuites. Knowing very well, like iust Judges and Doctors, that faults are personall; that there would bee no innocencie in the world, if the offence of one man should be imputed to another, and that it hath beeene a deplorable and incommunicable property of sinne, which was committed by the first man, to haue his extendure ouer others, because his posterity was represented in his person. Knowing also elsewher, by the reiterated disposition of the wicked, that Mariana had not in any thing contributed to this execrable parricide, neither could he doe it: considering, that the villaine had not sufficient intelligence, of the tongue, wherein the said booke was written.

Wherein is discovered, the scarce charitable intention of such as sticke not to say, that he had it all by hart, to the end, to throw the publique hatred of this mishappe, on others, hen on the culpable himselfe. It is then in this case, Madame, that you are most humbly intreated, to employ your supreme authority, and to ordaine, that all those writings, which, in the beginning are small glimpses of rebellion, and (in few houres) will become flaming Beacons of sedition; may bee taken from the instant view of the French: you are our Soueraigne Lady, endued by God, with a high vnderstanding, and with vertues no way to be equalled, you can clearely discerne, how much it importeth, that we should liue united, which seeing it cannot be, in one and the same faith, by reason of the iniquity of time, at least let it be in fidelitie, obedience and mutuall affection, for conseruation of our peace.

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We haue a King, who in his young age represents to vs, the spirit and substance of great Henry, his Father, your husband, and who with the increasing of his yeares, will haue, (while it please God to continue vpon him his benigne influence) his valour, his wisedome, his god fortune, and his experiance. It is forvs, to cherish this treasure, to serue (with god hearts) this great and little Master: And willingly to obey you his most honoured Mother, our Regent and Mistresse.

And to the end, that nothing may trouble the vni-
on, which onely can(next vnder God) preserve this
puissant Monarchy, and render it evermore dreadfull
to her enimies, how much were it to be desired, Ma-
dam, that (among vs) there could no false speakers be
found: If the imposture were banished, his fraterni-
ty should receive the wages due to their calumny;
rancours would be rooted vp, and when any sinister
report is brought vs, then iudgement would be sus-
pended: And in a word, according to the Councell of
the Apostle, each one would maintaine inviolably the
band of charity.

Those Oracontes and Protagogides of these times,
are greatly to be feared, and some doe holde assured-
ly, that if it so liked your Maiesty, such tongues should
receive the recompence of the auncient Quadrupla-
tores. But if they haue it not from men, let them at-
tend the inevitable iustice of him, who is the Author,
protector, and (in the end) the rewarder of innocence.

Our small company is entred, and (aboue al oþer
Religious families) most exposed to the hatred and
calumny of such, as will not take the paines to know
them. And you doe know, Madam, how many times
the deceased King our good Master, did himselfe doe
vs the fauour, to defend and make vs knowne: you can

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can witnesse it, and no body knowes it better then you, that wheresoever that great Prince was, we had in him a King, a Father, and a Defender. But alas, it can no more be so, great Henry is taken away from us.

O Fraunce, the eye of Christendome, Rose of Empires, and Pearle of the world, how great is this losse for thee, and how horrible this shipwracke : Fraunce, the fauorite of heauen, and welbeloued of God ; who hath taken away the Mantle of glory , that covered thee, and the crowne of honour, that exalted it selfe so highly vpon thy head : who hath dealt with thee so, thou chosen of God : who hath thus afflicted thee ?

But thou pore society, that couldest not subsist, but by the blessings of that Monarch, who hath made thee so desolate : so deplorably abased, and so miserably enthrallled : the misfortune is common to all, but it is singularly particular to thee, this blow hath smitten the whole body of the Kingdom, but it hath wounded thee (almost) mortally. O how approuedly is it true, and how sensibly doest thou feele it ; that griefe if it had a tongue, could not call it selfe griefe : And I, that write these things, how iust reason have I , yea, more then all others, to leauen my selfe to the sadde accents of a teares drowned boyce, and to say, Adiew O thou wonder of Kings, Adiew thou ornament of this age, our joy, our glory , and our honour , Adiew thou father of the weale publick, restorer of the state, second founder and chayrest benefactor of our com-
panie.

Adiew my King, my Prince and my defender, thou hast giuen vs in this vale of teares , the rest that is here to be had : rest thee then in peace, lie for euer among the Lillies and the Roses , deliuered from the thorny charge of this Monarchy, and enjoy the bles-
sednesse,

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sednesse, not of earth, but of heauen. Here thou hast bin the most eminent subiect of the grace of God, be there now on high, and for euer so continue, the obiect of his mercies. The laurels of this base earth, doe wither very easily, let thy head weare them that are alwaies verdant: Those victories, triumphs, and Empires, which thou beheldest here below; are now changed into a more eminent glory, thine then for euer reioycing in that possession (of all men) most desired.

Thy happinesse giues vs leauue to respire, thy absence iustly compels vs to suspirre, and the place where we make no doubt thou art, makes vs thither to aspire: for leaning on the mercy of God, the sorrowful circumstances of thy decease, cannot deprive vs of hope, to mete thee in the goodly great day, even there, where we shall finde the principall, and the wished attiuall, after so græuous a diuorce.

And during the sadnesse of this expectation, you Madam, with the King his lively Image, shall wipe away part of our teares. We doe acknowledge his person in your persons, his Crown, in your Crowns, and his authority Royall, in yours: and though all your subiects are bound thereto, by all kindestes of dueties; yet our company, being thereto extraordinarily obliged: haue charged me to present at the feet of your Maiesty, the most sincerest bowes of their fidelity, and affectuous offers of their most humble seruice, which I doe, Madam, and so much the more willingly, because I am tied thereto by a very singular taste of grace,

From your Maiesty,

Your most humble servant, most obedient and faufull subiect, Peter Cottson, of the company of Iesus.

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